H 166 AS 563 compare unfavourably with the Hedjazi and the Yemani. All are on the make, and quite prepared to start at the bottom and work up.

H 167 SA 555 426 *Saudi Arabia.*—Writing about the year 1885, Dr. Snouck Hurgronje (Mecca, Leiden, 1931) says that the Hadhramis in Mecca are among the most serious competitors of the Indians in the money-lending business. " These come to Mekka almost invariably without money, but endowed with great adaptabilit, and endless endurance. No sense of honour hinders them from making their choice of trade or situation accord solely with the advantages that circumstances offer. Many have begun as heavy porters in Jeddah where the guild of porters carries on the whole traffic between town and harbour : some of these porters become rich men. In Mekka, they, in the first place, seek situations as day labourers in some trade. Thus they gain local and technical knowledge of which they as soon as possible make the most on their own account; a 14-year old boy who has earned some 25 dollars at once puts 20 of them out at interest, and such small loans often bring in one hundred per cent. even though the time for which the money is lent is only a few months."

H 871 167 But the dubiously respectable profession of disguised money-lending was not the only occupation of Hadhramis in the Hejaz. Dr. Snouck Hurgronje says that the Hadhramaut supplied many professors and quotes as eminent amongst them the " almost dwarfish Muhammad Sa'id Ba Beseil " who acted as Amin al Fatwa to the Sheikh al Ulema. At that time the Hadhramis had " from of old " their own Sheikh who transacted business between the local government and his countrymen. Generally speaking the learned doctor gave it as his opinion that religion plays no part in the wanderlust of the Hadhramis, and other observers have made the same comment.

Emigration to the Hejaz, however, was, and no doubt is, for some, in a different category. Many students go there to study and Dr. Snouck Hurgronje says that the Hadhramis being brought up in a poor, cultureless land regard the great town of Mecca as a modern Babylon. Those who have a taste for learning derive from the holiness of Mecca blessings not to be found in the Hadhramaut. Immigrants soon adapt themselves to Meccan customs and consider the change a progress.

SA 162 167 H 167 Captain Seager estimates that there are about 5,000 Hadhramis in Saudi Arabia to-day. They live mainly in Jedda and Mecca. A few are to be found in Medina but it is doubtful whether they exceed a total of 30 souls. It would be true to say that since 1930 the Hadhramis in Saudi Arabia are decreasing in numbers. This decrease is no accident. Since the advent of the general economic depression, Hadhramis have found it more and more difficult to earn a living in Saudi Arabia. The finances of the country have been shaky for the past four years and money is naturally scarce. This has badly hit the shopkeeper class and by far the greatest